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now describe this scheme in full; but it will be designed to provide in its code and its courts essentially the same means of peaceful justice for nations that every civilized society has provided for individuals and minor communities.

Here are expedients enough, if only used in season and aright, to supersede war, and secure all its legitimate ends as a measure of justice or security, with far greater certainty and satisfaction. Just as soon as public sentiment on the subject shall be sufficiently christianized, this *will* be done.

The chief question, then, is whether such a public opinion can be created throughout Christendom. And on this point can there be any doubt? In our own country, for example, there is in the hands of professed Christians alone, or under their control, an amount of moral power amply sufficient to secure, ere long, such a result. In proof of this we might multiply on every side facts without number; but take this single one, as an index to what is possible in all Christian lands, that besides millions of Catholics, we have nearly, if not quite, four million members in our Protestant churches. How vast an amount is here of moral power! Were these professed Christians, with all their pulpits, and presses, and seminaries of learning, and other means of ubiquitous influence, to unite in a resolute, determined purpose to recast public opinion on this subject in the mold of the Gospel, can any one doubt that they would in time, if not very soon, be successful in putting the custom of War under perpetual ban? Assuredly they can if they *will*; and when the subject is duly brought and kept before them, in its vast importance, and manifold bearings on the world's welfare not only for this life, but for the life to come, can we doubt that they *actually will*? It is ours to enlighten them on the subject; and we bespeak their favorable attention to the facts and arguments we bring before them.

RELiance OF THE PEACE CAUSE ON CHRISTIAN MINISTERS.—It started in this country with them, and has ever looked very much to them for countenance and support. The cause is eminently their own, no other enterprise of reform or benevolence more so; and in every view, we have a right to presume that, as preachers of the gospel of Peace, and ambassadors of the Prince of Peace, they will deem it alike their duty and their privilege to aid us in this very difficult and most important enterprise. They can, if they will, help us in numberless ways; and we trust that those in particular to whom this number of the *Advocate* is sent, will peruse with candor its contents, and respond, as far as they can, to its appeals for their co-operation.

THE GOSPEL AS BINDING ON NATIONS AS ON INDIVIDUALS.—One of the obstacles to the extinction of war is a sentiment which seems to be universally gone into, that the rules and promises of the gospel which apply to a single individual, do not apply to a nation of individuals. Just think of the mighty effect it would have on the politics of the world, were this sentiment to be practically deposed from its wonted authority over the counsels and doings of

nations, in their transactions with each other. If forbearance be the virtue of an individual, forbearance is also the virtue of a nation. If it be incumbent on men in honor to prefer each other, it is incumbent on the very largest societies of men, through the constituted organ of their government, to do the same. If it be the glory of a man to defer his anger, and to pass over a transgression, that nation mistakes its glory which is so feelingly alive to the slightest insult, and musters up its threats and its armaments upon the faintest shadow of a provocation. If it be the magnanimity of an injured man to abstain from vengeance, and if by so doing he heaps coals of fire upon the head of his enemy, then that is the magnanimous nation, which, recoiling from violence and from blood, will do no more than send its Christian embassy, and prefer its mild and impressive remonstrance; and that is the disgraced nation which will refuse the impressiveness of the moral appeal that has been made to it. — *Chalmers*.

HOW WOULD YOU TREAT REBELLION? — How as a Peace Society? We say, we would treat it as we would any other crime. Is it not a crime, a huge and terrible crime, such a concentration of crimes as to include nearly all others on a most gigantic scale? So the common sense of every age and clime seems to have decided; for we find the statute-books of all nations branding it as the very climax of all crime, and visiting it, at least threatening it, with the severest penalties.

But why do you ask how the *Peace Society* in particular would treat rebellion? It is not the business of the Peace Society to deal with crime in any of its forms. You might as well ask the Temperance, the Anti-Slavery, or any other Society, how *they* would act on the subject. Rebellion does not, any more than piracy, murder, or any other atrocious offense against society, come within its sphere. It is the business, not of the Peace or any other Society, but of government to deal with every species of crime. You do not ask us as peace-men, or members of the Peace Society, to take in hand the burglar or the incendiary, murder, piracy or mobs; and why should you ask us to say how we would treat rebels? The laws tell you how they *ought* to be treated; and if they were, like other criminals, visited uniformly, or a sufficient number of the leaders, with condign punishment, rebellions would doubtless be much less frequent, and fraught with much fewer evils.

Now, in the eye of law and common sense, rebels are as truly criminals as pirates or assassins. Nor can we see why they should not be so treated. Can any one tell us why they should not be? Their offense, whether judged by the law, by common sense, or the amount of evils it occasions, must be regarded as the climax and concentration of all crime. It is not, however, the province of the Peace Society to enact or enforce law, and still less to screen such wholesale offenses against society as rebellion from the punishment they so richly deserve. If any crime whatever deserves a gallows higher than Haman's, it surely must be that which stands before God and the universe reeking with the guilt of a million murders. Somebody must be held responsible in the last day for them all; but who?